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ASIAN STUDIES INQUIRY PROGRAM

Teacher's Manual

Traditional Patterns of Asian Life

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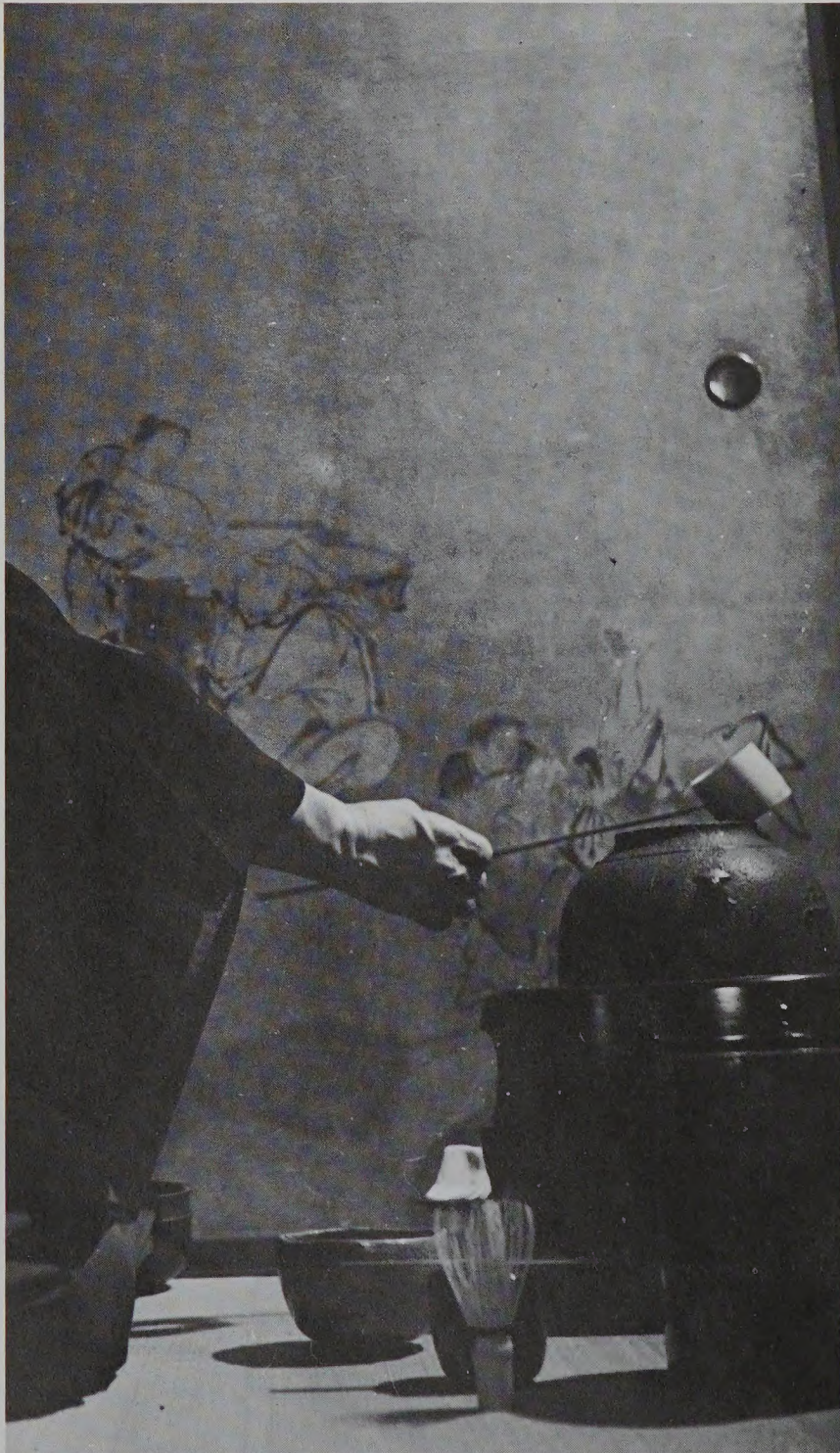
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Traditional Patterns of Asian Life

Social Studies Inquiry Program

Richard Gross and John Michaelis, Directors



Teacher's Manual

Traditional Pattern of Asian Life

John U. Michaelis

Robin J. McKeown

Coordinators

Asian Studies Inquiry Program

Co-Directors

Asian Studies Curriculum Project

University of California, Berkeley

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Background and Objectives of the Program

For many years, a serious need to improve both materials and instruction concerned with the study of Asia has been widely recognized. To meet this need, a staff of secondary school teachers, curriculum specialists, and scholars in the field of Asian studies, supported by a grant from the United States Office of Education, was assembled at the University of California, Berkeley, to form the Asian Studies Curriculum Project. Recognized for its active role in stimulating interest in Asian studies, the University provided the project staff with ample facilities for research and development of Asian studies materials. Resident scholars assisted in formulating project objectives and in identifying appropriate topics to be considered. Writers and editors worked with the collections of the University's East Asiatic Library and the Center for Chinese Studies. Finally, local classroom teachers in both urban and suburban communities tried out over thirty-five experimental units and assisted in their evaluation. Fifteen of the most effective units were identified and then restructured and rewritten. These revised editions, several steps removed from their original form, are now published as the Asian Studies Inquiry Program.

The Asian Studies Inquiry Program is based upon five objectives which help describe the Program.

concerning the cultural patterns of Asian life. One cannot develop valid insights, generalizations, or conclusions without drawing from meaningful sources of factual information. To realize this objective of acquiring knowledge about Asia, the student needs to encounter a specific body of information on both the historical roots and contemporary manifestations of Asia's various social, economic, political, and aesthetic responses.

2. The student should have the opportunity to grapple with issues and problems of universal concern and through such classroom experiences gain insight into the behavior of man. Too often, the student is required to learn about subjects or events that occupy a relatively insignificant role in the panorama of human responses. Learning tasks such as memorizing the dynasties of China seem to serve few productive ends. However, learning to confront such universal concerns as the innate characteristics of man, the concept of progress, man's relation to man, or the purpose of government should lead to a better understanding of human experience. One of the most convincing reasons that can be offered for the study of Asia is that Asia, with some sixty percent of the earth's population, provides all mankind with a rich variety of views of the human being and his experience.
3. The student should improve his ability

to observe human behavior from a variety of perspectives. Too often, an area of study is restricted to geography, political science, and history. An educational objective that extends study beyond these traditional restrictions enables the student to gain experience in using information from diverse fields such as anthropology, cultural geography, sociology, political science, economics, history, psychology, literature, and the humanities.

4. The student should demonstrate a marked improvement in his ability to use inquiry skills as a result of his learning experience with the Asian Studies Inquiry Program. The inquiry process embraces three important clusters of skills: (1) acquiring, comprehending, and interpreting information; (2) analyzing information; and (3) synthesizing information. Textbooks usually emphasize the acquisition of data without giving the student an opportunity to use the data in meaningful ways. Developing the student's ability to analyze and synthesize data is as important as his acquisition of information. The student should be given repeated opportunities to grapple with challenging questions concerning the ironies, problems, and complexities of Asian life.
5. As a result of his experience with the Asian Studies Inquiry Program, the student should display certain posi-

tive attitudes towards Asia and towards learning about Asian life. The student cannot be directly taught to "respect" Asia or to have "appreciation" for Asians, but it is possible to encourage him to develop the attitude that Asian patterns of culture are worthy of study, that any study of mankind would be incomplete without examining Asian life, or that America should be concerned about its relations with Asian countries. Positive attitudes, beliefs, and opinions regarding Asia and the study of Asia are inextricably bound up with the student's affective responses towards the Program itself. If the student perceives the Asian Studies Inquiry Program as worthwhile, exciting, and intellectually stimulating, then many of the desired affective responses will naturally develop.

The objectives of acquiring information, developing meaningful insights, extending perspectives for viewing human behavior, improving inquiry skills, and generating positive attitudes determined the Program's design. Such features as the teaching strategies, the length of the units, the type of issues and problems, the content, and the style of presentation were dictated by one or more of the established objectives. For example, the three major themes of the units, "Asian Thought," "Changing Patterns of Asian Life," and "Traditional Patterns of Asian Life," grew out of the five Program objectives.

Teaching the Program

The teacher has two primary roles to play in teaching the Asian Studies Inquiry Program units: (1) he must first establish a classroom climate conducive to student inquiry, and (2) he must encourage students to follow a basic inquiry model.

1. Establishing an Inquiry Climate

The teacher cannot artificially create an inquiry atmosphere within a classroom. Ideally, he will accept the goals of the inquiry approach and will avoid emphasizing the “coverage,” memorization, and comprehension of “facts.” More specifically, he will regard himself as a true co-learner profiting from each inquiry session. He should consider himself a participant with the important responsibility of improving discussion, rather than a provider of facts or a director of classroom discussion. The teacher should constantly strive to generate and support productive classroom dialogue by raising questions that encourage the student not to converge on the “right answers,” but to raise his own sustaining questions. The teacher should attempt to elicit ideas, insights, hypotheses, and generalizations by having the student wrestle with challenging intellectual problems. He must continuously stimulate the flow of original thought while avoiding premature or too frequent closure. He should guard against the appearance of being the ultimate or appellate source of truth in the classroom. Without relinquishing his role as guardian of class-

room logic, the teacher should encourage divergent thinking. He should foster an openness to ideas, a desire to discover relationships, and a liking for the unanswerable. In particular, the teacher should encourage the student to cope with the complex problems, issues, and concerns of Asian life, and to synthesize his findings and opinions into meaningful patterns.

2. The Inquiry Model

An ideal or universal inquiry approach does not exist. In fact, every discipline has structured within it a cluster of inquiry strategies suited to that discipline. Anthropologists, sociologists, geographers, political scientists, historians, and economists have their own particular ways of accumulating data, making hypotheses, and establishing conclusions. The specific problem, event, or phenomenon being considered may partly dictate the most appropriate mode of inquiry. Determining the factors leading to the establishment of communism in China may demand a form of inquiry somewhat different from the form needed for the assessment of the woman's role in a particular Indian village. The fact that there is no consistently applicable mode of inquiry allows the teacher a significant degree of latitude in establishing the ground rules for the classroom routine. However, even though each of the units may demand a uniquely patterned approach, the general teaching strategy should be based on a prototype

inquiry model. This model, which should be suggestive, not restrictive, requires that the student move through six stages:

1. The student should *orient* himself to the materials by gathering general information.
2. He should *define*, determine, or bring into focus any problem, issue, or event to be considered.
3. He should *analyze* the pertinent information.
4. He should *hypothesize* or generate a tentative explanation, solution, or conclusion.
5. He should *acquire* as much *evidence* as is necessary to validate, reject, or modify the hypothesis or tentative "answer."
6. He should *synthesize* the findings, information, and insights into warranted conclusions or generalizations.

3. Illustrative Classroom Dialogue

The following student dialogue illustrates the spirit and operation of classroom inquiry. Students from a large urban high school* were recorded during their first exposures to Asian Studies Inquiry Program materials. The following excerpts have been selected from transcripts of classroom discussions in which students were orienting themselves to one of the units. These preliminary or orienting discussions depict students rapidly evolving through several of the previously

described six inquiry stages. The first section of dialogue primarily illustrates the *gathering of information* with its inevitable examining, defining, and probing. The students encounter information, attempt to comprehend it, and then respond to it in a rather generalized fashion. The second section of dialogue illustrates the *analyzing of information* with its characteristic interpreting, inferring, and evaluating. The students show evidence of looking for bias and emotional factors, distinguishing between facts and hearsay, looking for verifiable and unverifiable data, and testing adequacy of data. The third section of dialogue illustrates the *synthesizing of information* with its processes of creating and generalizing. The students extend beyond the stages of acquiring and analyzing information by making reasonable judgments and by developing valid conclusions. While the following excerpts may describe some important characteristics of the relationships between students and teacher, the dialogue should not necessarily be considered an exemplary model. Inquiry is generally most productive when students synthesize information from an *entire* unit and not from a part of a unit, as in the sample dialogue.

I Gathering Information

Twenty million people in three years . . . starved to death . . . I'd have to be awfully hungry to eat

*Oakland Technical High School, Oakland, California.

tree bark and ground-up stones. It seems unreal that humans could degenerate to that . . . they're really nothing more than animals. . . . There's no mention of any government when all this was happening . . . I can't believe that there wasn't food somewhere for these people . . . I mean, surely people don't have to go through this . . . there must be enough food in the world! . . . I wonder if it's like that today.

Teacher: From your comments, it appears that you've read the assignment for today. I'm interested in the things you are saying about the readings . . . Tim?

Tim: I have a question about one of the readings, the first one. It seems unreal and strange. Is it a real story? Is this a story of a novel or something like that?

Annie: It's from a diary.

Tim: What's the difference?

Martin: The missionary, Timothy Richard, actually saw these things happen; he was there. Every day he wrote down what he saw. I guess he carried a notebook or diary wherever he went.

Teacher: Tim, what difference does this make?

Tim: Well, I guess if he's writing down what he sees day by day, it's probably more accurate than if he waits a few days or a few months and then tries to remember what he saw.

Martin: A diary is a more dependable

source of information than a novel or memoirs or something like that, I would think.

Teacher: Can you be more specific? I'm not sure the class quite understands. I see some puzzled looks.

Martin: Well . . . (hesitant, cannot answer).

Teacher: Using the readings for today as an example.

Martin: Oh! Well, the first reading, the diary, seems to be more specific. He knows exactly which day he saw what, and even wrote down exactly where he was. The second reading was more general. He might have been there, but then he might have read these things somewhere else. I think a diary like this would be really important if we want to find out exactly where or when something happened.

Dell: The diary may be more accurate, but the reading "City Life" did more for me; it was more moving. The missionary seems kind of detached. But "City Life"—I can almost smell the crowds and feel the slime on the street. The first reading might be more "accurate" but you can carry accuracy too far.

Martin: How can you be too accurate?

Dell: There's no such thing as accuracy when you're talking about death and filth and people in agony. How can you be objective about rotting flesh?

Brad: I'm with Dell. Look at the statistics given to us in the introduction . . . fifteen or twenty

million people starving. Just what does that mean? Okay, how many people were there in China at this time, say in 1900?

Teacher: Probably, four hundred to five hundred million. These are the figures given for the time of the Revolution of 1911.

Brad: Okay, now, if we're going to be "objective" I could say to you: well, fifteen or twenty million people; that's only five per cent of the population. Now, who's going to get excited about a mere five per cent?

Bill: That's Martin's point. Maybe, in the overall picture, five per cent isn't much, and you're . . .

Brad: Come on! That's twenty million human beings you're talking about, not heads of lettuce.

Bill: See, you're getting emotional. You're letting the author cloud your ability to think coolly and rationally. I'd rather have the facts, and then decide for myself whether or not a given situation is good or bad. In my opinion, considering the number of people who are starving in the world today, I don't think twenty million or even a hundred million was "bad," particularly in Asia in the last century.

II Analyzing Information

Chris: I've been listening to all this. I know something is wrong here, but I'm not sure.

Dell: What's wrong is that Bill is a sadist!

Chris: No. What's wrong is that you, Brad, and Bill are using standards. . . . It seems to me that some of us are judging events in China, things that happened a hundred years ago in another civilization, with today's standards.

Bill: There should be less starvation in the world today than there was a hundred years ago.

Chris: Right. In other words, we're getting all pushed out of shape over statistics which actually may not be as bad as they seem. . . . Today, in the United States, it would be horrible if even one percent of the population were starving to death.

Dell: It's happening!

Jennifer: That's another problem. But in China, in the nineteenth century or even in the twentieth century a loss of five percent of the population might have been unavoidable.

Serena: Even good.

Jennifer: Maybe that is actually a very low figure considering things like population, and corrupt government, or the primitive conditions.

Martin: What Jennifer and Chris are saying is that we may be applying twentieth-century American standards to an underdeveloped nation of peasants . . .

Dell: But, Martin, what other standards can we apply?

Annie: It doesn't seem to me that standards of what is or is not humane were any different a hundred years ago.

Tim: No, I disagree.

Martin: It's not a question of what is "humane" and what is not. It's a question of economics. Look, there wasn't enough food to go around, so some people had to starve; it's that simple! You're being sentimental... this kind of thing goes on all the time, you know, survival of the fittest...

Dell: Oh brother...!

Teacher: Before we get off in another direction and Dell becomes convinced of our cruelty, I'm interested in pursuing her question of standards. Can someone suggest an alternative? Should we be conscious of the standards we apply to other cultures? Brad?

Brad: I think Chris came close to it a few minutes ago when she talked about looking at this thing from "different angles," or frames of reference, I think they're called.

Annie: And how are we to change our view?

Tim: Better yet, why should we change our view?

Chris: So that we don't get hung up on questions of what's moral or immoral, what's humane and what's inhumane, right and wrong, or good and bad.

Bill: We can talk about things more objectively, without our prejudices coming into the discussion...

Tim: That's impossible.

Teacher: Why is it impossible, Tim?

Tim: Because... well... we are what

we are. I can't look at statistics about twenty million people dying and say, "Ho hum, that's life." I can't believe people ever looked at death that way.

Martin: That's because you're not a nineteenth-century Chinese peasant.

Dell: Besides, you're a Christian!

III Synthesizing Information

Reggie: It still sounds like the world hundreds of years ago, before machines or anything...

Annie: That's just the point. Asia was terribly backward at a time when the United States and, I guess, Europe were more advanced.

Teacher: Let me interrupt at this point for a moment, Annie. You're saying that all of Asia was "terribly backward" during this period... the late nineteenth and early twentieth centuries?

Annie: Well, yes, that is what I am saying. It's sort of the Asian condition.

Teacher: Reggie, would you agree with Annie's statement?

Reggie: Uh, yeah. That's what I would've said.

Teacher: Chris?

Chris: I think so. Whenever I think of Asia, I think of faceless masses, millions of impoverished, hungry peasants, meek, ignorant. They're all just "Asians" and I don't really distinguish between them.

Teacher: Annie, how would you describe Asia geographically?

Annie: China . . . Japan . . . India, Vietnam, Korea . . . Thailand, Burma . . . Laos . . .

Teacher: That's a lot of territory and a lot of people. Can you really generalize about all of them?

Martin: Not Japan. She's made an error including Japan. When you first mentioned it, for some reason I wasn't even thinking of Japan as an Asian nation.

Teacher: That's a rather revealing comment, Martin. Why is Japan separate in your mind?

Martin: I saw a program on TV describing the growth of the shipbuilding industry in Japan. Japan is now the largest shipbuilder in the world. Considering the fight she gave us in the Second World War and now all this industry, I'd say Japan's industrial development began long before the Chinese.

Brad: Didn't Japan defeat the Russians sometime around the turn of the century?

Teacher: In 1905. But why is that important?

Brad: As I remember, there was this fierce naval battle in which the Japanese navy really smashed the Russians, sinking most of the fleet. It doesn't seem to me that a backward, agricultural nation could have accomplished that.

Teacher: What's the point of all this?

Dell: You don't make generalizations about things you know nothing about.

Teacher: Precisely. But, let's not be too hard on Annie. Remember, most

of you were willing to accept her generalization, broad and sweeping as it was, without question! In fact, I think many people would have agreed with Annie without giving it a second thought, and for the same reasons. Let's be careful about lumping people together under one generalization.

Dell: There's something else involved here too. Annie, I disagree with you on your description of China as backward. I don't think a nation is backward just because it's different and has different values.

Martin: Here we are at the question of values again.

Dell: To me, industrialization just makes a nation better prepared for war. Who needs the kind of "advanced" civilization of Germany or Japan in the 1930's? If this is being "advanced" you can have it!

Brad: I agree with you, Dell, but what Annie is trying to say is that economically and technologically China was well behind the United States and Europe. I don't think Annie's implying Chinese inferiority.

Dell: I think she was. It's an American reaction. Somehow, if a nation is not industrialized, it's not civilized . . . to Americans!

Jeff: We're missing the point here, I think. Industrialization, automobiles, refrigerators are not important in themselves; it's what they stand for. An indus-

trialized nation has a better standard of living. People forget that if it weren't for our highly developed economy we wouldn't be here in this classroom. Dell, you'd be knee-deep in mud and fertilizer, planting rice.

Brad: Maybe it was some sort of an accident, but it seems to me that the Chinese never went through an industrial revolution until today.

Teacher: Brad has brought up an interesting and essential point. It would appear that the Chinese did not experience the industrial revolution which occurred in Europe, then in the United States, and, later, in Japan. First, what leads us to this conclusion? If our conclusion is correct, why didn't the Chinese develop an industrialized economy? Brad?

Brad: First of all, they're still depending on mules and donkeys to do the work, and they're living in adobe huts. They're threshing and grinding hay by hand. In the West, particularly Europe and the United States, work was being done by electricity, steam engines, internal combustion engines. According to White few of these things were present in China as late as the 1940's.

Martin: He pointed out also that transportation was as it was a thousand years ago.

Tim: There's a picture in the book showing men harnessed to a plow like animals.

Annie: Another thing, there's no men-

tion of factory workers or factories in the descriptions of city life. Everyone seems to be a peddler, or beggar, or shopkeeper. It doesn't seem, from the readings, that anyone ever went to school except the upper class.

Teacher: What does education have to do with it, Annie?

Annie: How can a man who can't read learn to operate a machine or work in a factory? Education must be one of the important steps in the industrialization of a nation.

Reggie: Why didn't they have schools?

James: Who had time to go to school? Even the children had to work in the fields just to grow enough food to stay alive.

Brad: Machines gave the Western farmers more free time and, besides, machines were more efficient . . . it didn't pay to use children, so you could send them to school.

Reggie: But here we have laws requiring that parents send their kids to school. Why didn't the Chinese government do that?

Dell: Because, there are advantages to an ignorant population.

Teacher: What do you mean by "advantages"?

Dell: Well, it seems to me that an ignorant population can be controlled more easily by the upper class. If the people had been educated they would have challenged the very special position of the ruling class.

Curriculum Guide for Asian Studies Inquiry Program

The Asian Studies Inquiry Program consists of fifteen teaching units grouped under three headings: Asian Thought, Changing Patterns of Asian Life, and Traditional Patterns of Asian Life.

One of the main features of the Asian Studies Inquiry Program is its flexibility. Each unit lends itself to independent study

or total classroom involvement. The teacher may use these units effectively for either purpose. As a whole, the fifteen units provide material for a social studies, Asian studies or humanities class. However, individual units will prove to be highly informative and useful for specific courses as suggested in the chart below.

Asian Thought

Confucianism and Taoism

Buddhism

Chinese Painting

Chinese Popular Fiction

Gandhi

English	World History	World Geography	World Affairs	Humanities, Fine Arts

Changing Patterns of Asian Life

East Meets West

Mao Tse-tung and the Chinese Revolution

Life in Communist China

Modernization in Japan

China and the United States

Traditional Patterns of Asian Life

Man and His Environment in Asia

Food and Survival in Asia

Man and Woman in Asia

Class and Caste in Village India

Cultural Patterns in Asian Life

Traditional Patterns of Asian Life

This cluster of five units attempts to give the students an awareness of the similarities and differences among traditional patterns of life in Asia. The material helps the student understand how geography, climate, philosophies, and religions have been influential in shaping the behavior of Asian people and their economic, political and social institutions. This study should also help the student develop his ability to understand points of view and modes of behavior different from his own and thereby help him gain new insights into the universality of human problems and aspirations.

Man and His Environment in Asia

I Unit Objectives

The goal of this unit is to make students realize that cultural patterns in Asia are not simply a response to physical environment. Though clearly there is the imprint of the land, wind, and water on Asian life, such influences are not any more important than social institutions, educational systems, and economic organization. Since geography in secondary schools has traditionally been centered about the belief that man's activities are predominantly a function of environmental limitations, the goal of this unit is neither a simple nor a common one.

To achieve this goal, the unit has two primary themes. One is the diversity of the physical elements of nature in Asia and man's response to environmental conditions. The second and more provocative theme is the variety of cultural choices open to man within the limitations imposed by his environment, and the ways in which man has been able to modify his surroundings.

In these readings the range of topics is great, for the variety in the mosaic of Asian man and his environment is great. Asia is not simply a rice pond with a farmer in bamboo hat.

These readings and questions, if dealt with thoughtfully, will make the student cognizant of the role of man as an active and dynamic agent in the creation of the distinctive Asian countryside. Once such awareness is attained, the genesis of the unique Asian cultural patterns will be more readily comprehensible.

II The Readings

Asia's Physical Diversity: One The Monsoon in India

"To know India and her peoples, one has to know the monsoon" is the way in which Khushwant Singh begins his description of this powerful influence on Asian man. The meteorological processes of the actual monsoon concern Singh in only a minor way, for he devotes most of this reading to describing the way in which the whole of Indian life is shaped by the rains of the monsoon as well as the drought preceding it. The beginning of the rains, with their nervously awaited relief, changes the entire tenor of life for the people who live under their spell. Then, as the rains continue, attitudes and reactions again change. It is important to note how human behavior is related to the geographic reality of this particular pattern of air and rain movement. Asian man has learned to live with it, for he has little choice. The way in which this force acts upon his life is a significant aspect of Asian geography.

Questions

- ✓ 1. What changes does the arrival of the rain bring?
- ✓ 2. Why is the influence of the monsoon as important to man's thinking as it is to his agriculture?
3. How do you explain Singh's comment on the different Indian and European reactions to clouds?

Two Hills and Plains

Robbins Burling points out in this selection the topographic, cultural, and linguistic diversity in Southeast Asia. He shows how the history of the area has been influenced by the proximity of the two dominant nations, China and India. He also points out that the nations of Southeast Asia have created cultures separate and distinct from the cultures of their large neighbors. Man in the lowlands is primarily a rice-grower, whereas upland populations practice shifting cultivation. The major point of the selection is that there is greater diversity than unity in Southeast Asia. Burling suggests that the reasons for this pattern are both geographical and cultural.

Questions

1. What seem to be the basic differences in utilizing the hills and the plains of Southeast Asia?
2. How are geographic differences reflected in the cultures of the area?
3. What outside cultures have been important in creating unity and diversity in Southeast Asia?
- ✓ 4. Why is it that the hill peoples have been so isolated from the more advanced peoples of the lowlands? Is physical geography the sole cause for this dual society?
5. On the basis of this reading, what generalizations can you make about

varied topography and cultural development?

6. Describe the process of adjustment as you see it when a hill man comes down to the lowland to get a job. At this time, do geographic elements of topography and climate play a role in his adjustment? How important are they?
7. What role does ease of travel between places play in the creation of cultural differences or cultural similarities?

Three *Life from the Sea*

This very simple but complete discussion of the Japanese use of the sea includes fishing, foods, pearls, commerce and international trade relations as aspects of maritime Japan. Culturing pearls and cultivating seaweed are two good examples of exotic uses of the sea. Call to the attention of the students the fullness of the Japanese harvest from the ocean, as well as the commercial importance these waterways have had, particularly during this century.

Questions

1. The Japanese have an incentive to be fishermen because of the sea resources about them. To what extent does the ✓ proximity of the sea compel them to be fishermen?
2. Are maritime nations more inclined to be industrial and/or commercial than ✓ nations that are on large continents?

3. What parallels can be drawn between the geographical characteristics of Japan and England? Do the histories of the two countries have any parallels?

Four *Parched Earth*

This is a story of a farming life turned foul through the simple but costly dynamics of a drought. Crops of Wang Lung and the other villagers slowly die as water disappears from the land. The family is forced into a less and less tenable position—their draft animal is slaughtered and they resort to the eating of grass and bark. Only the land and ownership of the land remains a bright spot in the lives of Wang Lung and his people. The significance of this well-written selection is the dependence of the wet-paddy rice farmer on water. While there is water, Wang Lung is a successful and even prosperous man, but as the water disappears, fortune and prosperity also disintegrate. The result is a family with little option but migration or starvation.

Questions

1. What does Wang Lung's devotion to the land reflect?
2. In what ways might this drought be dealt with today in Communist China?
3. Would such a drought significantly change the life of the people in the cities of contemporary China?

Five *The Mekong River*

The beauty of the Mekong River is its vast potential for playing a vital role in the development of the physical resources in four countries of Southeast Asia. The distressing fact about the Mekong River is the virtual nonuse of all but a very minor portion of this potential. This selection points out that it is not the physical qualities of the Mekong that have retarded its full utilization, but rather the inability of the bordering nations to come to a cultural-political understanding with each other in order to begin valuable control of the river.

Questions

1. List the variety of ways in which control of the Lower Mekong would modify the lives of the population living within 2 miles of the river; 20 miles of the river; 200 miles of the river.
2. What might be the reasons for the lack of development of the Lower Mekong at the national level in any one of the countries bordering it? (Look at a population distribution and density map to help develop the answer.)
3. What social and political elements must change in the Lower Mekong Basin to allow for any significant modification of the Mekong River? Are such changes likely to occur within the near future?

Asian Man and His Environment: Six An Irrigation Project for Hunan

Mao Tse-tung was born in a fertile but poorly watered area in Hunan province bordering the Yellow River. Recently a large river control project was completed near this place, and the importance of the task both for irrigation and for Communist instruction is shown clearly in this article. The vital theme of the story is the overcoming of many difficult engineering problems through the thoughts of Mao and the diligence of the Communist organizational spirit. The article, written for non-Chinese and generally for American and British audiences, has a definite and interesting bias. Of particular importance is the nature and the magnitude of the feats accomplished by an untrained and temporary labor force.

Questions

1. What has been the major reason for poor farm yields in this area in the past?
2. What methods did the workers use to solve some of the problems of the job? How would they compare with the methods used in any dam project in the United States?
3. What significance has the saying "The mountains do our bidding, the water flows at our will"? Give examples from the article to show how this was true in the Hunan project.

4. Discuss the value of this project to the Communist government of China. Be sure to include all of the aspects that relate to the government.
5. Compare this process with the individual efforts Wang Lung made in the selection from *The Good Earth*. Both are attempts to control water. Why were the results so vastly different?
3. Is it possible to separate the author's political commitment from his geographical awareness?
4. Is the success a function of a Communist organization, or could any group of interested people with access to tractors and fertilizers do the job? Are the physical features then totally unimportant? Explain.

Seven *Reclaiming Dead Land in China*

Many a Chinese family has suffered total loss and agony in the attempt to make productive the salt flats on the sea's edge in the northeast of China. This story is about a small group of Chinese villagers who made such land productive after the coming of the Revolution (and after the introduction of vast quantities of chemical fertilizer). Hai-ta is the son of a man who lost all in trying to gain an agricultural livelihood from these saline flats; some twenty years later, Hai-ta leads a commune team to success in the same area.

Questions

1. Why do you suppose the landlord promised to give Li-pen the land three years without tax or rent?
2. What seem to be the reasons that Hai-ta succeeded where his father failed? Are the reasons all material ones or are there other factors as well?

Eight *A Water Myth in the Philippines*

One of the major problems the Americans had in their control of the Philippines after the Spanish-American War of 1898 was disease. Cholera was one of the worst diseases to keep in check because the Filipinos tended to pay no attention to their sources of water for drinking, washing, and cooking. When the Americans took immediate steps to check the spread of disease by condemning whole barrios of Manila, rumors spread quickly about the desire of the Americans for more land for their own buildings. The conflict between the cultures of Asia and the United States was seldom so clearly drawn up as it was in the Philippines in the early twentieth century. Dr. Victor Heiser writes from a fundamentally medical perspective about the sometimes fatal disparity between Filipino and American means of modifying the tropical environment.

Questions

1. When did the United States begin to be concerned about the Philippines? What prompted this new concern?
2. There are three major culture groups influencing man's practices in this setting. What are they, and how do they differ in their approaches to basically the same surroundings?
3. How could the religious and hygienic significances of the broken sewer line be reconciled? Would you have dealt with such a problem in the way that Dr. Heiser did?
4. Dr. Heiser wrote his book in the mid-thirties. Could such a patronizing tone be accepted today if a medical doctor were to write of a tropical nation his country was attempting to develop? Explain.

Nine *Violence among Villagers*

Two fairly similar villages in an irrigated area in Central Taiwan have one major difference: one is more powerful because it has a major pumping station on the irrigation network. The Li Fan incident is an example of how a village with more control over water is also a village better able to gain its political goals. The point to emphasize here is that with man's increasing dominance over the physical geography of any area, there develops increasing social involvement.

Questions

1. Why was the water so important to the two parties?
2. What factors enabled the bigger village to have more authority and ability to control the court?
3. Why is cooperation so essential in an irrigation and water-control system?

Ten *Man and Nature in an Indian Village*

This is the first chapter of Alan Beals' fine study of village life in South India. The chapter revolves around a young man in his mid-twenties. The relationship of Hanumantha, the young man, to his village, the landscape, and his peers is the concern of this selection.

Questions

1. Explain the role of mechanization here.
2. What are the different roles of men and women in this village? Does this division relate at all to the environment?
3. What are the ways in which villagers in Gopalpur are clearly masters of their environment?
4. In what cases does the environment force the villagers into certain patterns of livelihood?
5. What generalization might this reading lead you to make about the overall relationship between man and his environment in Asia?

III Conclusions

The readings in this book have attempted to show that although man cannot escape from significant influences exerted upon him and his life by the elements, he is ultimately free to choose one of many paths open to him. Such a choice is *influenced* by the physical geography of the realm, but it is almost never *defined* by such physical geography:

1. Is there any reading in the collection in which man had no choice but to accept the natural environment? Was not migration or irrigation always open to him? Discuss.
2. Explain and discuss the role of water in these readings.
3. Is there always a mixture of the physical environment and cultural choice in any given situation? Explain.
4. Do you know of any example of nearly total use of the resources of the landscape?
5. Comment on the differences between the cultural developments of Japan and China. In what way is geography an important factor in these differences?

IV Related Activities

Maps are easily available and potentially exciting visual aids to use in any discussion of geography. Wall maps or atlases can all be used to good advantage in a number of ways:

1. Explore the relationship between climate and man's development. Are there areas in Asia which have been particularly productive and do these share a common climate? Are there areas which have been singularly unproductive and do they share a common climate? The outcome of such exploration should be, if adequate time is available, that there are major exceptions to both of the generalizations and therefore climate should not appear to be the ultimate criterion.
2. Study the maps for the major barriers which have kept China away from India and Southeast Asia. Look also at the variety of terrain within the particular countries. Relate this to diverse customs within single countries.

Food and Survival in Asia

I Unit Objectives

The objectives of *Food and Survival in Asia* generally are to help students: (1) determine the economic, political, cultural, and psychological effects of deprivation in Asia, (2) discover some of the causes of deprivation in Asia, (3) seek feasible solutions to the problems of deprivation in Asia, and (4) consider the fundamental needs of man and the role of society in helping to meet these needs.

Food and Survival in Asia is composed of two sections: *The Impact of Hunger and Poverty in Asia*, and *The Causes of Hunger and Poverty in Asia*. The first section discusses the effects of hunger and poverty in both rural and urban Asia. The second section considers the causes of hunger and poverty: the conflict between tradition and change, the problems of producing food, and the problems of population growth.

II The Readings

The Impact of Hunger and Poverty in Asia

The objectives of this section are: (1) to illustrate the extent and consequences of deprivation existing throughout much of rural and urban Asia; and (2) to provide the foundation for an inquiry into the causes and effects of hunger and poverty in Asia.

By providing vivid descriptions of poverty conditions and their effects, the readings should provoke several important questions: What is poverty? What is the impact on Asian life of threatened food shortages? How does the threat of food shortages become part of the cultural response and indirectly affect the individual personality? How does poverty affect people physically, mentally, and spiritually? How does poverty affect political and social institutions? How does poverty affect the aspirations and hopes of people? How does poverty itself affect the attempt to cope with the problems of deprivation? What comparable pressures affect attitudes and values in America?

The students may tend to assume that the examples of poverty are representative of Asia in general. It should be made clear that there is affluence in Asia as well as deprivation in America.

One *Famines*

Famines is a three-part description of the tragic impact of famine conditions. The first part is a missionary's rather matter-of-fact account of the agonies suffered during a famine in 1876. In the second part, people are seen driven to extremes, even to cannibalism, in their quest for food. The third part is an excerpt from Pearl Buck's *The Good Earth* which fictionally illustrates the individual's response to the severe shortage of food. This composite reading illustrates the devastating effects of severe food shortages and thereby emphasizes the historical role of food in the Asian's struggle to survive.

Questions

1. What possible ways exist by which the potential victims of famines can prevent starvation?
2. Would morally acceptable actions in fighting off starvation differ in Asia and in the United States?
3. What must be the effect of knowing that a famine *might* occur on those living under extremely impoverished conditions?

Two *The Indian Village*

The Indian Village describes the style and standard of living in the approximately 500,000 Indian villages. This selection,

which shifts the students' attention from the extremes of famine conditions to the more typical struggle of everyday existence, should assist in the consideration of whether "poverty" is a relative or absolute term.

Questions

1. Sixty-six percent of the Indian villager's total income is spent on food. What does this reveal about Indian life?
2. What criteria might you use to determine relative degrees of affluence or poverty in a community?

Three *The Chinese Agricultural Communes*

This reading presents the opinions of a French agronomist who visited China and studied its agricultural economy. His observations of the newly-developed Chinese commune system offer a unique view of the role of food production in the lives of millions of people. Although the circumstances may differ, the impact of actual or threatened food shortages on Chinese life is no less noticeable today than previously. This selection raises the question of what should be done in planning to feed a growing population that is now over the 700 million mark. Is a new socio-economic system going to be necessary?

Questions

1. What does Jean Chombart de Lauwe feel are the main reasons for China's agricultural problems?
2. What seem to be the strengths and weaknesses of the commune system in coping with the agricultural problems of China?
3. What are the apparent differences between the Chinese and American farmer?

Four *Shadow of Catastrophe over Calcutta* Five *The Workers of Delhi, India* Six *The Poor of Hong Kong*

The fourth, fifth, and sixth readings are clustered together in order to present a more cohesive view of urban poverty. The first reading presents a view of Calcutta, India, while the second portrays difficult living and working conditions in Delhi, India. The third reading describes the tragic effects of poverty on a Hong Kong family. The student's glimpse of slum conditions in the cities of Asia should enable him to raise more questions about the effect of poverty in conditioning the human response to life.

Questions

1. What appears to be the general impact of poverty on the impoverished resident of Calcutta and Delhi?

2. Does the author of *The Workers of Delhi, India* seem to report on conditions objectively or to editorialize? Give your reasons.
3. Who was to blame for the death of Precious Plum Flower?
4. What opportunities are there for the children of Precious Plum Flower to better their position in life?
5. Should the father be criticized for attempting to give his children away? Explain.
6. In what ways might the poverty and hunger of Precious Plum Flower's family affect the personality of each member?
7. Defend or attack the action of the Hong Kong government in turning back thousands of refugees to Communist China.

The Causes of Hunger and Poverty in Asia

The objectives of this section are to encourage the student: (1) to consider the tendency of traditional cultural patterns to nurture the conditions that sustain material deprivation in Asia, (2) to assess the difficulty of resolving the problems leading to deprivation in Asia, (3) to inquire into the causes of the difficulties faced by Asians attempting to produce sufficient food supplies, and (4) to raise questions about the possible impact of population growth on deprivation in Asia.

Traditional patterns of living often im-

pede "progressive change." Clinging to old ways because of ignorance, superstition, or fear has played its role in Asia as in other regions of the world. Asians have warded off technological development in ways that often mystify the Westerner. The student should consider several important questions about the impact of tradition on Asian life: What information in the readings reveals tradition to be an actual or potential barrier against the attack upon hunger and poverty? How might the traditional Asian barriers to change be overcome? What happens to leaders in any society who suggest radical change? What traditional behavior patterns act as barriers to progress in the battle against poverty and hunger in the United States?

The complex problems of food production in Asian countries are related to several factors: economic systems, cultural patterns, political institutions, and historical traditions. The selections illustrate seven major difficulties affecting the food supply and general level of subsistence: (1) vulnerability to changes in climate, (2) reliance upon hand labor, (3) resistance to new agricultural techniques, (4) excessive waste, (5) apparent barriers to individual and collective initiative, (6) lack of modern methods, particularly in the areas of industrial production, communication, and transportation, and (7) population growth that often erases the effects of progressive policies.

Seven *Man Against Nature*

Man Against Nature considers the impact of climate on Asian life. Kusum Nair, an Indian writer, poignantly describes an episode which she witnessed a few years ago when flood waters washed away not only a man's crops but his economic future. In determining the causes of food shortages and poverty in Asia, the forces of nature must be considered.

Questions

1. What might be done to cope with the problems of flood and drought?
2. Would it be reasonable to say that climate significantly affects the cultural patterns of Asians? If so, how?
3. What can be done to protect people like Venkadurai? Who should do it? Why?

Eight *Climate and New Techniques* Nine *Traditional Thought and Science* Ten "*Let All Things Old Abide*" Eleven *The Tenacity of Tradition*

Each of the four readings presented here in a single block illustrates a particular aspect of the impact of tradition on progressive economic and technological policies. The hungry and the impoverished cannot hope to better their condition unless certain modern ideas are adopted. New farming techniques, medical discoveries, even political and economic pro-

grams often fail when they come into conflict with established patterns of living.

Reading Eight, *Climate and New Techniques*, is a portion of a Chinese short story written in 1933, but published nearly 25 years later in Communist China. It illustrates, as does the previous reading, the vulnerable position of the unmechanized farmer whose success or failure is directly linked to climate. The students should note not only the impact of tradition but the historical reliance on hand labor.

Reading Nine, *Traditional Thought and Science*, reveals the Indian villager's confusion and lack of information concerning the cause and prevention of smallpox and typhoid. The selection indicates the potential difficulty of instituting change. If people are uninformed about the need for a specific change, it is unlikely that they would wish this change to take place. Education is often a prerequisite for progressive change.

Reading Ten, "*Let All Things Old Abide*," is an excerpt from a collection of interviews with leaders in a particular Indian village. The fears which prevent the villager from allowing "positive" change to enter his life even though the change may make his life more comfortable are expressed. Fear of exploitation and persecution by outsiders has taught that the only safety lies within his own family.

Reading Eleven, *The Tenacity of Tradition*, portrays the extreme difficulty of overcoming established barriers of tradition. An Indian untouchable finds that

in spite of a severe protest she cannot alter the method or amount of payment she receives for the services she renders to higher caste villagers. (Note that the agent of change in this selection is "internal," that is, the one who attempts to change behavior patterns is directly involved. The agents of change in the previous selection are "external" in that they are not the people whose patterns are to be changed.)

Questions

1. How do traditional patterns of culture influencing family relationships affect the improvement of farming?
2. What do you think is the best way of quickly implementing improved farming techniques in the villages of China?
3. Assuming that the interviews express typical views of the average resident of Rampur, what has to be accomplished before general good health can be expected in the village?
4. Why is the villager afraid to display wealth? How would this fear affect the introduction of progressive change in the village?
5. Defend or reject the methods the villager has developed to protect himself from the dangers he fears.
6. Why is the villager so concerned about the protection afforded by the family unit? How would these attitudes affect the introduction of change in village life?

7. Shanti, the untouchable, attempted to change certain cultural regulations and did not succeed. Would it have been easier for a high-caste person to change his style of living? Explain.
8. How might caste or rigid class systems affect the attack on poverty?
9. Is it easier in the United States for people in the lower or upper socioeconomic groups to effect change in everyday living patterns?

Twelve *Village of Hunger and Lethargy*

The reading concerns the effects of the apparent lethargy of certain Indian farmers. The particular village described by J. A. Lukas may not be characteristic of India's nearly 600,000 villages, but the tendency of deprivation to nurture more deprivation is characteristic of most less developed countries. A variety of factors including religious beliefs, sickness, hunger, insecurity, lack of education, and lack of hope contribute to the apparent unwillingness of the poverty-stricken peasant to contend with agricultural problems energetically, as so many farmers do in the more developed Western countries. How much of the apparent lethargy of the Indian villagers is rooted in traditional patterns of culture and how much is the result of hunger and poverty is, of course, extremely difficult to determine. Have the students first consider whether or not the Indian villagers are acting in a different

fashion from any other low income group. If the students in some way detect a unique response, pursue the question of why this may be.

Questions

1. Do the people of Basehra act differently than others? Explain.
2. What are some possible explanations for the apparent lethargy of the people of Basehra?
3. What problems would you face if you were employed by the Indian government to improve food production in Basehra? What would be your plan of action?

Thirteen *The Tragedy of Waste*

The Tragedy of Waste considers waste as another factor in the production of an inadequate food supply in Asia. Waste of food, which in turn is directly related to the problems of poverty, takes place before, during and after harvest. It has been claimed by some that nearly one half of the potential food in India is lost because of waste. Paradoxically, those in the world who need food the most tend to waste the most.

Questions

1. Discuss the immediate causes of food waste in Asia. What can be done about it?

III Conclusions

Fourteen *Implications of Asian Population Growth*

Implications of Asian Population Growth is a statistical presentation concerned with world population growth. Several provocative questions raised by the article should focus the student's attention on the impact of population growth on the attempt to cope with hunger and poverty in Asia.

Population growth daily becomes a more crucial factor in causing hunger and poverty. If the student is to inquire meaningfully into the issue of the population-growth rate, three questions should be pursued: (1) What is the present Asian population-growth rate, and will it continue? (2) Does the present-day population of Asia contribute to the causes of deprivation? (3) If the Asian population-growth rate continues, what effects might it have on the attempt to deal with the problems of deprivation in the future?

Questions

1. Besides birth rate, what affects population increase?
2. If the present population-growth rate were to continue for one century, what would be the likely effect on: food needs; demand for land; housing needs; solving poverty problems; urban life; and international relations?
3. Why do you suppose a country like Japan has been able to stabilize its population while China and India have not?

The five questions stated in the *Conclusions* section of the student text provide the teacher with specific issues which should elicit productive responses from the students. The final class session should be devoted to a synthesizing of the information, insights, and generalizations developed during the period of time the students have grappled with the unit's materials. The students should attempt to create more inclusive and yet more qualified generalizations than those previously suggested during the class inquiry sessions. By reviewing the various selections of the unit collectively and by reflecting on past hypotheses, opinions, and generalizations, the students should not only find themselves polishing up previous conclusions, but should find themselves gaining new and even more perceptive insights.

As the materials, objectives, and spirit of this unit do not lend themselves to multiple choice recall or recognition questions, it is strongly suggested that the unit examination require a creative synthesizing of information. The following questions should prove suitable for examination purposes:

1. What are the general effects of hunger and poverty on (a) individual Asians, and (b) Asian countries?
2. What are the general causes of hunger and poverty in Asia?
3. If a plan to attack the existence of Asian hunger and poverty had to be developed, what should it be?

Man and Woman in Asia

I Unit Objectives

Man and Woman in Asia is organized into four sections: *Traditional Marriage Patterns*, *Traditional Roles in Asian Marriage*, *Traditional Roles in the Asian Family*, and *Changing Roles in the Asian Family*. Each section considers a separate facet of the cultural patterns directly related to the woman of Asia and indirectly related to those with whom she comes into contact. It is particularly important that the materials be utilized within an atmosphere of intellectually honest inquiry wherein the students are able to gather, analyze, and synthesize information by themselves. After being exposed to the evidence presented in the unit during class discussions, the students should legitimately feel that they have independently and collectively attempted to cope with the various problems, issues, and concerns revealed in the readings. They should not feel that they have merely read about or have been told about the role of the woman in Asia or of patterns of culture in general. They should feel that they have gained valuable insights by asking questions and drawing their own conclusions. Further, the students should know that they have partially illuminated some of the elements, complexities, and paradoxes of the human response that are characteristic not only of Asian societies but of all societies.

II The Readings

Traditional Marriage Patterns

The purpose of the first section is three-fold: (1) to provide the students with information concerning cultural patterns specifically related to marriage practices in Asia and by so doing establish a foundation upon which the rest of the unit may be built, (2) to introduce the primary intellectual focus of the unit, and (3) to provoke the students into beginning their inquiry into the concept of culture by encouraging them to reflect on episodes which portray specific cultural practices often alien to the Westerner.

One Marriage in Village India

Marriage in Village India is a fictional description of the preparations for a 12-year-old Indian girl's marriage. The reading provides information on the arranged marriage, the dowry, and the process of selecting a mate.

Questions

1. What is the distinction between "betrothed" and "married"?
2. May one logically say that a marriage in which the parties have no say is proper or improper?
3. What might be the reasons for early marriage in Village India?

Two *The Decision to Marry in Vietnam*

The Decision to Marry in Vietnam describes an episode in 1940 in which an 18-year-old girl was informed by her father that she had to quit school and marry a young man the family had selected. Almost as an afterthought the father informs his daughter that she will also have to convert to Catholicism before she is married. The girl is a rather well-educated middle-class Vietnamese city resident.

Questions

1. Describe the 18-year-old Vietnamese girl's role in the choice of her husband.
2. Why didn't the girl refuse to marry?
3. Would we be ethnocentric if we criticized a cultural practice of long standing?

Three *The Old and the New in Japanese Marriage*

The reading demonstrates that in spite of modernization in Japan, the arranged marriage, with qualifications, is still popular. Centuries-old customs are not subject to rapid change. In fact, this selection begins to build a case for the arranged marriage being superior to the "love marriage" but fails to develop the argument. The students may be encouraged to reflect about the marriage system of their own society.

Questions

1. What might be the reason for the Japanese "love marriages" not succeeding as well as the "miai," or arranged marriages?

Four *Arranging a Marriage in Japan*

This is an account of a young Japanese woman whose husband has been selected by the family. She has some say in the matter, however, as she has rejected previous "possibilities." The author, Edward Norbeck, who is an anthropologist, presents a composite fictional portrait that is highly accurate in its description of modern-day marriage practices of the upper-middle-class Japanese.

Questions

1. What role did Aki play in the selection of her husband?
2. What were some of the reasons why Aki married at a later age than most Japanese women?

Traditional Roles in the Asian Marriage

The section has a twofold purpose: (1) to provide the students with information concerning the cultural patterns that characterize the Asian woman's relationship to her husband, and (2) to further the stu-

dents' inquiry into the concept of culture, and the emergence, development, and impact of cultural traditions.

Five *Widowhood in Eighteenth-Century India*

This selection portrays the suicidal acts of two women who allow themselves to be put to death at their husbands' funerals. Such acts, which were common in the eighteenth century, strongly symbolize the Indian woman's loss of identity in marriage. Even though the practice of *suttee* has ended, the concept of an Indian wife's subordination to her husband continues.

Questions

1. Why did the women follow their husbands in death?
2. What did the practice of *suttee* indicate about the relationship between husband and wife in India?
3. May the practice of *suttee* be legitimately criticized by one not living in India? Could an anthropologist professionally say that *suttee* is wrong?

Six *The Lament of a Woman from Java*

The Lament of a Woman from Java shifts from the tenor of the previous section readings. While the young girl has accepted the fact that she inevitably will be married under Moslem law, she isn't at all

pleased about the prospect. Her protests, complaints, and observations about the treatment of wives under Moslem law are probably the result of her European education and her exposure to Western life. The girl was not a "Javanese Princess" as the title of her collected letters indicates, but a daughter of an influential official. She eventually married, but died at the age of 24 while giving birth to her first child.

Questions

1. Is having four wives at one time wrong? Explain your answer.

Seven *The Obedient Wife in Village India*

This is a 1930 description of the husband-wife relationship in an Indian village. Every woman is pictured as looking up to her husband as her master. The authors, who in 1960 returned to their missionary village after 30 years' absence, reported that there were very few significant changes in village life. The subordination of the wife to her husband has not been seriously modified.

Questions

1. How do the village women seem to accept male domination.
2. What might have led to such a dominant-submissive relationship?

Eight *Loyalty of the Japanese Wife*

The reading illustrates the highly developed sense of responsibility to her husband expected of the Japanese wife. The Japanese author cites two examples of loyalty, a traditional story often repeated in Japanese homes and a description of a relatively recent violent episode. In both cases the sacrificing wife is viewed as displaying the highest form of wifely virtue. The second part of the reading, by Pearl Buck, reveals the dominant position of the man in the Japanese marriage relationship. It is noted that a middle-class Japanese wife would be expected to condone infidelity on the part of her husband.

Questions

1. Do the Japanese and Americans truly differ in their view of what degree of loyalty should be expected of the wife?
2. What might be the reasons that the Japanese wife tolerates her husband's association with other women more readily than does the American wife?

Traditional Roles in the Asian Family

Two major objectives have been established for this section: (1) to provide the students with information concerning the cultural patterns that characterize the Asian woman's relationships with the various members of her family, and (2) to further

the students' inquiry into the concept of culture, and the emergence, development, and impact of cultural traditions.

Nine *The Birth of Sons and Daughters*

The reading presents the traditional Chinese view of female descendants. While the birth of a girl was often well received in a family, her status was invariably below that of her brothers. In some respects the girls were excluded from being an integral part of the family. During difficult times, female infanticide was not uncommon.

Questions

1. Why was the birth of a girl in China looked upon as an unfortunate fact or an outright tragedy?
2. Why was the birth of a boy considered a time for rejoicing?

Ten *The Roles of the Chinese Female*

The Roles of the Chinese Female discusses the traditional status of the Chinese woman within the family. Her status does improve through time, particularly upon becoming a mother-in-law. The subordination of the young wife in some cases is nearly tantamount to slavery.

Questions

1. Describe the status of the young wife in a traditional Chinese family.
2. Describe how the status of a female might change in a place like traditional China. How might such status change in America?

Eleven *Parents-in-Law in China and Japan*

Parents-in-Law in China and Japan reveals the traditional connection between the wife and her husband's parents. She is expected "to become an additional member of a home founded on the solidarity between her husband and his parents." The second part of this reading depicts the Japanese wife's mother-in-law as being a particularly strong figure in the Japanese family. The wife assumes her husband's obligations to his mother.

Questions

1. What role do the parents-in-law play in the young married couple's relationship?
2. What are the wife's obligations toward her parents-in-law?
3. What is the role of the Japanese mother-in-law within the family?
4. How might modern living affect relationships and roles within the Japanese family?

Twelve *Roles in a Hindu Family*

Roles in a Hindu Family is a revealing article that illustrates the relationships among several members of a Hindu village family.

Questions

1. What is your impression of the Hindu father and mother? What is the basis for your impression?
2. What evidence is there to indicate that the role of the Indian woman will change slowly?

Changing Roles in the Asian Family

The section has a twofold purpose: (1) to provide the students with information illustrating the dynamic changes that are now affecting the roles and relationships of Asian women, and (2) by injecting the concept of change into the classroom dialogue, to further the students' inquiry into the concept of culture.

It is suggested that the four readings of this section be read and discussed together. They illustrate the changing role of Asian women in certain socio-economic levels.

III Conclusions

Thirteen *The New Woman in India* Fourteen *A Career-Minded Mother in Ceylon* Fifteen *A Chinese Family in Singapore* Sixteen *Six College Girls in Communist China*

Reading Thirteen illustrates the rather recent changes affecting the role of Indian women in a variety of regions and circumstances.

Reading Fourteen describes the late-marrying professional working woman's view of life. Certain traditional responses remain, but some changes in living patterns are dramatic.

Reading Fifteen indicates changes in relationships to parents, parents-in-law, husband, children, concept of family size, and reactions to education and vocations.

Reading Sixteen illustrates the changing attitudes toward women in Communist China. The young women are being trained to become engineers loyal to the Communist regime. Attitudes differing from those of traditional China are seen in the views regarding education and vocations for women, family life, family size, and men in general. The following questions cover the whole section.

As the materials and spirit of this unit do not lend themselves to multiple choice recall or recognition questions, it is suggested that the student examination require a synthesizing of information. The following questions may be suitable for a final examination in which the students would be required to write essay answers:

1. Describe some of the rules and regulations affecting the behavior of Asian women.
2. How might the rules and regulations affecting the behavior of men or women emerge, establish themselves, and eventually change?

Questions

1. Why would changes in the roles of women tend to take place more quickly among middle- or upper-class women than among lower-class women?
2. What general factors seem to encourage cultural change?

Class and Caste in Village India

I Unit Objectives

The purpose of this unit is twofold. It introduces in considerable detail the possible origin, development, nature, and function of the caste system in traditional India, and it provides examples of some of the problems that have been created for the Indian people by the decision of the Indian government to abolish untouchability in 1947.

The first five readings demonstrate the close affinity of the caste system to the religion of Hinduism. The readings also show how subcaste ritualistic taboos dictate every facet of the individual's behavior in his relations with other members of his family, subcaste, caste, and village.

The remaining articles demonstrate the enormous social upheaval that is occurring in India as a consequence of the abolition of caste by the Indian Constitution. The individual, his family, his caste, and his community are all affected by this new political development. The introduction of change in one social institution has started a chain reaction affecting other institutions of Indian society.

The readings will not only expose students to the complexities of traditional India's caste system, but through examples will also enable them to understand what happens when a government decides to tamper with a traditional pattern of life. Students will be able to observe and learn that while it is a simple thing to advocate a drastic change in a social institution, the consequences of such an advocacy far exceed the initial intent.

II The Readings

One *The Caste System*

The reading discusses the origin of the word "caste" as well as caste itself. Whereas Westerners tend to look upon the Indian caste system as a division of society into four groups, the reading shows that these four groups are subdivided into thousands of subcastes. The origin of caste is complicated at best, and its structure and function within Indian society is both rigid and variable. The reading also introduces the four major social groups: Brahmans, Kshatriyas, Vaisyas, and Sudras. The duties, restrictions, privileges, and functions are dealt with in general terms.

Questions

1. One view concerning the origins of the four major social groups is a religious one. What is the impact of having a religious foundation for social stratification?
2. In our own society, each individual is equal before the law. What evidence can you give to show this was not true in traditional India?
3. Members of the lower groups enjoyed fewer rights than members of the higher groups, and yet their duties were greater. Why would this be natural in any society?
- ④ 4. What determined the classification of the outcastes? Can you draw similar parallels to our own society?

Two *The Structure of Caste*

This reading by Mrs. Zinkin gives a picture of the complexities associated with the caste system. She indicates vividly that although non-Indians classify Indian society into four castes, it is actually the thousands of subcastes that exert primary influence on the behavior of their members. Rules and regulations, taboos and functions are defined for each member of the subcaste. Yet, within the system, variations exist throughout the land; hence, sweeping generalizations are dangerous.

The purpose of this reading is to show in general terms the complexity of the caste system and how the subcastes give Indian society its character. Students will learn that no phase of life is exempt from the taboos of the individual's subcaste.

Questions

- ①. What is the definition of caste?
2. In many other societies, education and wealth determine social standing. In India, it quite often evolves around the "taking of water." Explain.
3. Why does association with subcaste have a greater impact on the life of an individual than caste association?
4. Why do you think members of each caste developed subcastes with respective social ranking?
- ⑤. What advantages and disadvantages do you see for the individual and for society in the caste system?

Three *Pollution*

The reading illustrates one of the most basic elements of caste life—pollution. While it has absolutely nothing to do with the concept of cleanliness or sin, it is a cultural characteristic basic to the behavior of a Hindu. Pollution is what would occur if a Hindu member of a particular subcaste were to violate the rules and regulations that govern the conduct within society of that particular social group.

The student should learn that the fear of pollution rigidly regulates the conduct of each caste member. It is the concept of pollution and its relationship to religion (the accumulation of karma which determines the status of the individual in the next life) that serves as a regulating factor in the conduct of the individual.

Questions

- ①. What do Indians mean by the term "pollution"?
2. Give examples of pollution found in Western religions.
- ③. In Western religions an individual can be excommunicated. What does this mean? How does it differ from Hindu practice?
- ④. Can you conceive of an individual surviving in traditional India once he has been "excommunicated" from his subcaste? How might the fate of the individual be different in Western urban society?

Four *The Practice of Caste Living*

This reading points out that, unlike Western religions, Hinduism offers no universal rules of conduct or belief. Instead, the conduct or belief of the individual is determined by the rituals and taboos of his subcaste.

From this reading students should be able to appreciate the complexity of Indian society and to draw a parallel with their own society. Like the United States, India is a pluralistic community. However, whereas our national community is composed of diverse racial and religious elements, India's pluralism is the consequence of diverse subcaste ritualistic taboos.

Questions

1. In the West we have the concept of sin. What is this concept based on? In India the individual is not restricted by his fear of sin. What impedes his violation of rules?
2. Caste membership determines one's occupation. What advantages and disadvantages does this hold for the individual?

Five *The Untouchables*

M. K. Gandhi played an important role in helping free India from the British. However, he also thought that before Indians could expect to be treated on an

equal footing with the British, they had to treat each other with more humanity. This reading taken from Gandhi's own writings reveals the Mahatma's views on untouchability and the Hindu religion. The student should understand the reasons why Gandhi was *against* untouchability and *for* the caste system, and how he found support for these two attitudes in the teachings of the Hindu religion.

Questions

1. Do you think that untouchability can be erased as long as the caste system keeps on functioning? Explain your answer.
2. Is the caste system entirely to blame for the problem of "untouchability"? Do you think that any social stratification automatically brings about feelings of superiority and inferiority? Discuss.

Six *Caste Regulation in Traditional India*

This report, taken from *Blossoms in the Dust*, shows what happens when a member of a subcaste violates the dharma (rules) of his group. While condemnation and ostracism for merely accepting food prepared by others is perhaps a difficult idea for Western students to understand, the article shows that the purpose of the taboos was not to prevent a lowcaste individual from eating with a Brahman, but rather to protect the Brahman from doing injury to himself.

Questions

1. If you were the individual in this report, would you have accepted the offer of food from the Brahmans?
2. Do you consider the reaction of the family and village to be unjust?
3. In what ways do you think these traditional attitudes might be changed?

Seven Effect of the Constitution on Traditional India

A sharp contrast is offered in this reading between the ancient attitude toward the lowly Sudra caste and the new positions and attitudes introduced by the government of India in 1947. In addition, evidence is offered to show that change, sometimes accompanied by violence, is occurring in India. The last paragraph might lead to a discussion of the treatment accorded the lower-caste Hindu and the American Negro, despite the equality proclaimed by their respective constitutions.

Questions

1. Why have traditional values prevented Sudras from becoming educated?
2. What factors do you think prevent a group of people from treating others equally?
3. Why does practice lag behind law, as demonstrated in upper-class Indian treatment of the untouchables?

4. Can meaningful social change come only through violence, or can democratic practices satisfy the demands of depressed peoples?

Eight Impact of Industrialization on Village Life

This reading suggests that industrialization might solve the problem of destroying the caste system. It offers two examples of the impact of industrialization on the Indian village. First, economic development and increasing industrialization offer to some the chance to escape to the cities and obtain better-paying jobs in factories where their lowly village-caste status becomes obscure and they can attain wider social acceptance. Second, government programs have provided better employment to many and have enabled some Harijan caste members to possess land.

Questions

1. In what ways does increased modernization and industrialization offer help to members of low castes in India?
2. What factors prevent many village Indians from fleeing the village for the towns and changing their caste identification?
3. What role does the family play in India in the behavior of the individual? How does it differ from our own society?

Nine *Impact of Education on Traditional India*

In reading this article, students will become aware of the problems associated with education. Education had always been reserved for the upper class and, consequently, labor was too lowly for its members. Traditional status prevented them from working on the farms, and now, although they have learned that their economic well-being would be improved if they engaged in farming, they refuse. A new problem is the dilemma confronting the farmer whose children, now that they have education, refuse to farm.

Students will see the complex consequences associated with education. Education is not always a liberating force. The members of one group use access to education as a rationale for not engaging in labor because, having become educated, they view hard labor as being beneath them. Others, despite their education, cling to the traditional privileges that excuse them from work, and still others, who now enjoy access to education, no longer consider it proper to engage in the work of their parents.

Questions

1. Some Indians believe that education and farm labor should be kept separate and that one who is educated should not have to plough the fields. Does this same sentiment exist in our own society? Discuss.

2. Does education give one the same social status in our society as it does in India? Explain.
3. What dangers confront India in the endeavor to provide greater educational opportunities for her people?

Ten *Effect of Education on Social Relations*

This reading shows what appears to be a universal dilemma as education is made available to young people whose parents were denied the opportunity. As education liberates the individual in India, he is no longer willing to abide by the traditional ways. Blocked by tradition from moving into areas of responsibility and authority, India's youths find themselves further alienated from their elders. The students will see that relationships between the youth and the elders in all societies appear to be undergoing change.

Questions

1. How has education disrupted the political life of the villages?
2. Should age and experience have priority over education in such matters as political leadership in the community?

III Conclusions

1. Why has the system of caste produced social injustices to many individuals? What services has caste provided for its membership?
2. In our country, individualism and rights of the individual are basic values. In traditional India social responsibilities and obligations to the family are basic values. What are the advantages and disadvantages of both sets of values?

12B
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3. The Indian caste system is intricately interwoven with the religion of Hinduism. The justification of the caste system can be found in traditional Hindu belief. Since the government has passed legislation abolishing the caste system, what do you think will be the ultimate fate of the Indian religion of Hinduism?

7B
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4. Many students today show an impatience with the slowness by which social and political changes are brought about. What lessons can be learned by our study of the caste system which would tend to make us a little more sympathetic to evolutionary rather than revolutionary changes?

IV Related Activities

1. Have a panel discussion in which several students represent the United States, others India, others the Union of South Africa, and others the democratic principle of equality for all.

Each representative group in the discussion then argues for the status and degree of improvement that each country is offering for its discriminated-against minorities.

2. Have several students give a report contrasting the behavior required of the lepers in medieval Europe and the untouchables in traditional India when they enter a village.

Cultural Patterns in Asian Life

I Unit Objectives

The purpose of this unit is to acquaint students with a few of the problems encountered in an examination of the institutions and values of other peoples. To understand a culture we must possess more than a knowledge of geography and the rudiments of a political history. The selections in this unit delineate the traditional attitudes that have formed Asian cultures—the background within which students' understanding of the drastic changes in modern Asian life must begin.

Intercultural conflict is frequently traceable to “cultural nearsightedness,” or ethnocentrism. To an extent it is perhaps natural that a group should consider its institutions and its methods of doing things superior to the institutions and methods of others. Carried to an extreme, however, and intensified through ignorance, ethnocentrism can have serious repercussions.

Although the unit explores and examines some of the values which help to structure world views in South and East Asia, the readings do not constitute an analysis of any social system in Asia. Instead, emphasis is placed on the relationships between culture and the human personality. Students should come to grips with a few broad questions: In what ways is the human personality a social product? Is there such a thing as “human nature”? Are there universals which determine the behavior of all men, or is human behavior culturally determined?

II The Readings

Customs and Attitudes

The readings in this section deal with traditional customs and attitudes. Several of the readings are concerned with Western images of Asia.

Man tends to generalize from his particular cultural experience and to conclude that his ideas of truth, beauty, and morality are universals. Following from this is the inclination to treat other systems of belief and the appurtenances of other cultures as unrealistic, ugly, and even immoral. As readings in this section suggest, misunderstandings and intercultural conflicts are often conflicts in values resulting from associations of a practical sort, such as associations in government, trade, and education.

One Etiquette

This brief essay compares Japanese and Western manners.

Questions

1. Do you agree with the author that good manners is a matter of doing “the right thing at the right time in the right place—or country”? If not, can you improve upon the definition? In answering this question, give examples drawn from Japanese and Western rules of etiquette.

Two *What Makes a Woman Beautiful?*

In this selection, the author points out that ideals of beauty vary according to time and place. Although the discussion focuses mainly on the Heian period in Japanese history, the author gives some attention to other periods and also to a comparison of Japanese with Western esthetic criteria.

Questions

1. In traditional Japan, what was the relationship between physical beauty and a woman's personality?
2. Do ideals of feminine beauty change through time? Substantiate your answer with information drawn from the reading.

Three *Two Ways of Life*

This reading tells of a Chinese burial custom. The author shows how behavior accepted as normal in one culture may be perceived as peculiar or even foolish by people of another culture.

Questions

1. How would you characterize Chang's actions? Explain your answer.
2. How does the author explain Chang's actions?

Four *Women of Burma*

The status of women in most Asian societies, although changing, has traditionally been inferior to that of men. Daw Mya Sein tells of the "privileged position" of women in Burma within the contexts of career, marriage, and inheritance rights.

Questions

1. In what ways is the social position of Burmese women paradoxical?
2. From the information provided, do you agree with the author that women have equality with men in matters of marriage, divorce, and inheritance rights? Explain.
3. What is the relationship between Buddhism and "a retiring attitude among Burmese women in their social life"?

Philosophy and Religion

Because shared belief, symbol, and ritual help to bind an individual to his society, religion provides a bridge between the ultimate ends of society, which are abstract, and the ultimate ends of the individual, which can be concretely expressed. To the extent that the individual's self-interests are subordinated to the interests and welfare of the group, religion also fosters conformity. This section shows how religion as a source of values manifests itself in the everyday lives of Asian people.

Five *The Meaning of Buddhism*

This essay explains several important Buddhist concepts—*Dhamma* (law), *Kamma* (cosmic law of cause and effect), and *Nirvana* (eternal tranquility and enlightenment)—with emphasis on beliefs rather than practices.

Questions

1. Why does the author state that Buddhism is not a religion?
2. What is the principle of dependent origination?
3. According to the author, what is the Buddhist attitude toward the soul and toward death? How do these views differ from the traditional views of Jews, Christians, and Moslems?
4. Are Buddhist beliefs, as described by the author, relevant to the needs of people in the twentieth century? Explain.

Six *Folk Elements in Burmese Buddhism*

This reading discusses the impact of pre-existing religious beliefs on Theravada Buddhism in Burma and the resulting fusion of belief in spirits, astrology, and alchemy with Buddhism.

Questions

1. How did the old religious beliefs and Buddhism affect each other?

Seven *The Chinese Way in Religion*

In the first part of the reading, *The World of Spirits*, Dr. Hsu shows how Chinese attitudes toward their gods reflected the relationships between rulers and subjects. In the second part, *Ancestor Worship*, the author relates ancestor worship to other Chinese religious beliefs. In the last part, *Polytheism Versus Monotheism*, Dr. Hsu discusses religion in terms of the human relationships found in particular societies. He attributes the absence of religious contention in China to human relationships that are inclusive rather than exclusive.

Questions

1. Why does the author say that “the Chinese world of the spirits is essentially like the world of men”?
2. According to the author, in China there is no clear-cut distinction between the world of spirits and the world of men. How does this view affect descriptions and explanations of the circumstances and events in the lives of men?
3. The author discusses “interaction between the living and the dead.” Why is this “interaction” important to ancestor worship?
4. In a society where human relations are exclusive, if the author is correct, we would expect to find a dominant monotheistic religion. Why?
5. In a society where human relations are

- inclusive we would expect to encounter polytheistic beliefs and practices. Why?
6. Discuss and explain some of the differences in the Chinese and Western concepts of good and evil.

Caste, Clan and Family

The central purpose of the readings in this section is to provide information on social groupings in certain Asian societies and to show some important differences between these social systems. A related purpose is to illuminate the social functions performed by caste and class systems.

Differences between social systems may be easily apprehended. However, it is not simple to demonstrate that, regardless of how strange an institution may seem, it does reflect the needs of the society. For example, although caste has been increasingly deprecated by Indians and by foreigners in the twentieth century, in the past the caste system helped to preserve India's institutions and cultural values. That millions of Indians lead degrading lives and are consigned to positions of social inferiority cannot be denied. But to conclude that the caste system is "bad," and that it is therefore doomed to extinction, is quite another matter.

Eight Caste in India

Although the Constitution of the Republic of India prohibits discrimination on the basis of caste, this reading demonstrates that caste remains a living institution in India today.

Questions

1. Historically, what have been the principal functions of the caste system in India? In what ways has this system changed in recent years?
2. What are some of the differences between caste and class?

Nine Class

This reading compares class systems in traditional China and the United States. Students should understand that the material pertains to the period preceding the establishment of Communism.

Questions

1. How do the class structures of Chinese and American societies differ?
2. Why does Dr. Hsu claim that "class-climbing" is far more strenuous in America than in China?
3. What parts have wealth and intellect played in the formation of the class structures of the two societies?

Ten *The Japanese Family*

This selection focuses on the traditional and modern Japanese family. Although the Japanese family is primarily an economic unit, the family also helps to shape the individual's moral and esthetic values.

Questions

1. According to the author, what is the primary function of the individual in Japanese society? What do you think about the Japanese view of the individual? How do you think the Japanese would view American individualism?
2. In what ways has the relationship between parents and child changed in recent times?

Eleven *People of the Golden Land*

The author describes what she refers to as the "Burmese national character" within the context of Burmese history, geography, and social institutions.

Questions

1. What is "national character"? Is it possible or desirable to describe and define national traits? Are there any disadvantages inherent in using "national character" as a technique for understanding other peoples and cultures? Explain your answer.

Changing Patterns

The readings in this section are concerned with changing institutions and life in twentieth-century Asia. Students should understand the inevitability and the reality of change in all societies.

Twelve *Three Generations in My Calcutta Family*

This family history provides information about several Indian institutions including marriage and the family, religion, education and caste.

Questions

1. In what ways is the Indian family most different from the American family?
2. From what you know about India, would you say that this Calcutta family is "typical" of most Indian families? Explain.

Thirteen *The People of Japan*

Pearl Buck discusses the people of Japan and some of the directions taken by Japanese society since World War II.

Questions

1. The author discusses the Japanese "strong herd instinct." Is there a herd instinct among Americans?

III Conclusions

1. How does caste and religion help to regulate social relationships in India?
2. Do you think that meaningful contact and knowledge about other peoples can reduce feelings of cultural differences? Explain your answer.

IV Related Activities

1. Have a student prepare a report on the development of subcastes in twentieth-century India.
2. Assign a composition on the general subject of ethnocentrism.
3. Have students write an essay on the following question: In what ways is the human personality affected by family and culture? Support your generalizations with information drawn from the readings.

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